



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

VOL. XXVI. NEW YORK, AUGUST 18, 1881. NO. 8.

TRANSLATING THE BIBLE INTO CHINESE.

The following sketch, prepared by the late Mrs. S. Wells Williams only a short time previous to her decease, is reprinted as a valuable contribution to the history of versions:

The preparation of an accurate version of the Bible in the Chinese language has engaged the attention of many missionaries since a very early period. The translations of the Nestorians in this direction, during their residence in China for nearly eight hundred years, have not reached us; but it is unwise to infer therefrom that they did nothing in this direction, for else how could they have taught the messages of their God and Saviour to a literary, intelligent people? The Roman Catholics, who came to China about 300 years ago, have had many learned and earnest men in their missions, some of whom have turned their attention to a translation of the Bible into its language. The portions which are found in their missals used in the public service were translated soon after gathering congregations; and as early as 1636, one of them published a careful version of all the portions read on Sundays and feast-days, with comments on each lesson. Others of them prepared similar treatises for their converts, but, though often proposed, none of the hundreds of missionaries who have lived in China have ever put into the hands of their disciples a complete version of the Bible. One is said to have been made about 1700. The New Testament was used in Ripa's College at Naples a hundred years ago, where young Chinese were educated for the priesthood in their own country. A number of manuscript copies of this or other versions are probably extant, but no encouragement is ever given to the printing and distributing of the word of God among the thousands of native Catholics in China.

The circulation of the Scriptures by Protestant societies has, however, excited the opposition of the Roman Catholic bishops, who have issued their orders to the faithful not to read, keep, or lend such publications, but to burn them immediately. However, as the Chinese government has issued no similar proclamation in late years against the distribution of the

Bible, copies are constantly coming into the hands of the people connected with those churches.

In regard to the versions made by Protestant missionaries, the following extract from the British and Foreign Bible Society Report for 1805 shows the first steps taken: "Having been informed that a manuscript version of the New Testament in the Chinese language was deposited in the British Museum, your committee were led to indulge an expectation that it might afford the society the means of introducing the knowledge of divine truth into the Chinese empire. Their attention was therefore directed, in the first instance, to procure from gentlemen conversant with the Chinese language the most accurate information respecting the contents of the manuscript." The committee made inquiries as to the expense of printing, and applied also to Sir George Staunton for his opinion on the practicability of circulating the Holy Scriptures in China, as well as to the proper channel through which it should be attempted, and came to the following results: First, that the Chinese manuscript in the British Museum contained a Harmony of the Four Evangelists, the Acts of the Apostles, and the Epistles, as far as that to the Hebrews. Secondly, that although the translation may be considered accurate, and in point of style of superior elegance to any known Chinese translation from European languages, it appears from the style and wording to have been made from the Vulgate under the direction of the Jesuits; and thirdly, that the expense attending the printing of one thousand copies would be little less than two thousand five hundred pounds, and for five thousand copies would exceed six thousand pounds. Considering all the circumstances of the case, therefore, the "committee determined not to print the manuscript." This manuscript had been taken to England nearly seventy years before by Mr. Hodgson, of the East India Company. In contrast to this extract, it may be stated that the entire Chinese Bible is now printed in China for about four shillings.

In the second report of the Bible society in 1806 they state: "That a commencement has been made at Serampore, in Bengal, in trans-

lating the Scriptures into the Chinese language, with advantages unattainable in this country." This translation was undertaken by Mr. Marshman and his son, with the assistance of Mr. Lassar, an Armenian-Christian gentleman, who had studied Chinese at Macao. These gentlemen laboured with great earnestness and scholarship to accomplish the good work under great difficulties and drawbacks. At first the printing was all done from blocks according to Chinese usage; but in 1812, in a letter to the Bible society from Cary, Marshman, and Ward, they say: "We are revising a third time the Gospel of John in Chinese, with a view to having it printed with movable metallic types, by which we have reason to believe we shall ultimately be enabled to excel the Chinese themselves in beauty of printing, while the expense will be reduced almost beyond belief." By the labour of Marshman principally, aided by competent Chinese assistants, the whole Bible was brought to a conclusion in 1820, and printed in 1822 at Serampore. This, which was the first known entire version printed of the Scriptures in Chinese, was a remarkable monument of persevering industry, and must rank as not the least conspicuous among the multifarious labours of the devoted and scholarly Marshman, sixteen years having been spent in its production. As might be expected, the version is rude and unidiomatic, as most first versions in the Oriental languages necessarily are; but although it has not been circulated to the extent, perhaps, anticipated by its pious authors, yet it has, doubtless, been useful in promoting the great object of the Chinese missions. It would be unfair to withhold from Dr. Marshman the tribute of praise due to his talents, his learning, and his fervour in this Christian cause.

Soon after this translation was commenced, the London Missionary Society determined to open a mission station in China, and appointed Robert Morrison as their first missionary as early as 1804. The manuscript Harmony of the Gospels, spoken of above, was put into his hands, and with the assistance of Yung Sam-tak, a Chinese then in London, he transcribed the whole. This formed the basis of his future work. So little favour did this Mission receive from the East India Company, that Morrison was refused a passage in their ships, and found it necessary to proceed to New York, whence he sailed for Canton, and arrived there September 4, 1807. From the time he reached his destination, he set himself toward the completion of his translation. Many of the gentlemen of the company's establishment at Canton looked with jealousy and disfavour as the translation advanced, while others were favourable to the project. The remarks of Mr. Roberts, its chief, while on his death-bed, do honour to that gentleman, and are worthy of the representative of a Christian nation: "I see not why your translating the Sacred Scriptures into the Chinese language might not be avowed if occasion called for it; we could with reason answer the Chinese thus: This volume we deem the best of books; Mr. Morrison happened to be able and willing to render it into your language, in order that it may be legible to you; your approval or disapproval rests entirely with yourselves; we conceive he has done a good work."

Morrison continued single-handed at his work till the summer of 1813, when he was joined by Rev. W. Milne, who after two years began a new

mission at Malacca. The two friends continued to prosecute the work of translating the Bible, each taking separate books, and the whole passing finally through the revising hand of Morrison. Their work was brought to a termination in 1823; but before it was published, Dr. Milne died in June of the same year.

The following year the complete work was printed, two years after Marshman's was out. It was the result of seventeen years of close application, much toil, and believing prayer on the part of the first Protestant missionaries to China. Still Dr. Morrison never gave it out as a perfect translation, but under the circumstances we cannot too highly value the efforts of these two men; and while it cannot be expected to rank high among the literary productions of the empire, it is faithful, and we have reason to believe has been instrumental in shedding the light of divine truth on the minds of many Chinese readers.

About the year 1826, Dr. Morrison, on being impressed with the importance of its thorough revision, with the aid of the superior knowledge gained by the better class of native teachers to be had, as well as the many foreign scholars already studying and using the language, entered into a correspondence with the Rev. W. H. Medhurst, who had been about ten years in the Chinese Mission, and asked him to join in a new translation. Dr. Medhurst tells us, that doubting his own proficiency at that time, and conceiving that while Morrison lived he would be the fittest person to set about the work, gave up all idea of prosecuting it. Still the deficiencies in the style, and obscurities in the meaning of the translation, pressed itself upon the minds of teachers, and the misapprehensions and wrong constructions put upon the plainest passages annoyed the missionaries and made them urge a revision. Its importance Dr. Morrison fully concurred in, and it had been already arranged that his son John, who showed great aptitude in the language, should undertake the revision, in which he was to be supported by the American Bible Society; that body had actually made provision for sustaining him in the undertaking, when the death of his father entirely disarranged the plan.

Soon after this event, practical measures were adopted and carried into effect for a new translation by Mr. Medhurst, Mr. Gutzlaff, and Mr. E. C. Bridgman. These gentlemen completed the New Testament by the end of 1835. It was adopted by their colleagues, and was the only version used by the Protestant missionaries to the Chinese for the next ten or twelve years.

By the treaty of Nanking in 1842, five ports were made accessible to foreign residents, and the island of Hong Kong was ceded to Great Britain. Most of the missionaries, who had before resided in the outlying stations, removed to the newly-opened ports. Shortly after, at a conference held in Hong Kong by all the missionaries of the three denominations then in the field, it was resolved to attempt a new version of the Chinese Scriptures. Four societies were represented, one English, two American, and one local. The result of six meetings was the allotment of the New Testament in five portions, to be translated by the different missionaries at their respective ports, subject to a final revision in concert. A general committee of the delegates met at the house of Dr. Medhurst in

Shanghai, in June, 1847. The work was continued, with some short interruptions, till July, 1850, when the New Testament was completed and the labours of the committee ended. A few days after, it was given out with the imprimatur of the five delegates, Boone, Medhurst, Bridgman, W. C. Milne, and J. Stronach. This admirable translation, known as the "Delegates' Version," was in the classical style, and has since been extensively circulated.

Soon after this, a revision of the Old Testament was commenced, but owing to a division among the members the committee separated, and the result was two versions. One was carried through by the English missionaries, Messrs. Medhurst, Milne, and Stronach, and was uniform in style with the Delegates' Version. The other was issued about the same time (1862) by Drs. Bridgman and Culbertson, American missionaries. It made the fourth complete translation of the Bible into the Chinese language; a fifth had been previously made and printed by Mr. Gutzlaff, who circulated it mostly in the province of Kwangtung. Dr. Marshman's translation had been chiefly used by the Baptist missionaries in China. It was revised, however, by the Rev. Josiah Goddard, who spent some years upon a translation for that denomination in China. The New Testament was completed and printed by him in 1853. The following year he died at Ningpo, and the translation of the Old Testament has since been carried on by Dr. Dean, of Bangkok.

A committee was engaged for six years in a version of the New Testament in the Colloquial language called the Mandarin dialect, spoken very generally in the northern parts of China. This was completed and published in 1872. The Old Testament, in the same dialect, was translated by Mr. (now Bishop) Schereschewsky, of the American Episcopal Church, and published in 1874; it made the last of six complete versions of the Bible which have been made into the Chinese language. Its general acceptance is proved by the great number purchased by the people. In style, idiom, and diffusiveness of expression, it approaches the spoken language more nearly than the Delegates' Version, and is therefore more easily understood by the common people, who have only an imperfect knowledge of the higher style of books in their own literature.

In addition to the versions now described, the missionaries residing in the three southeastern provinces of Kwangtung, Fuhken, and Cheh-kiang, have been led to prepare other translations in the local dialects, for the use of the people among whom they labour. At Ningpo and Amoy, these translations have been written in what is known as Romanized character, the words being all written in English letters; at Shanghai, Fuhchau, Swatow, and Canton, the Chinese characters have been used and the copies widely circulated. These translations are quite a novelty in the native literature, for the cultivated scholars never think of writing a book in the *bu-pah* or *pah-wa*, the patois or brogue of a place; hardly a specimen of such compositions in all these six dialects existed when the versions of the New Testament appeared. There is now no legal hindrance to the circulation of God's word throughout the eighteen provinces of China, and in all of them it is now made known, and the copies come into the hands of persons of every class.

ADDRESS OF THE LORD BISHOP OF ROCHESTER, AT THE SEVENTY-SEVENTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY, MAY 4th, 1881.

My lords, my reverend brethren, my Christian friends, I am greatly honoured by being permitted to move the following resolution:

"That the society, as represented in this meeting, renders humble thanks to Almighty God for the opportunities given in so many lands for holding forth the word of life; and that, while rejoicing in the success granted to all other societies that have this object in view, it gratefully acknowledges the blessing that has rested upon its own labours during another year."

My lord, there are two things that this age of ours, in which I for one am so thankful to be permitted to live, passionately desires, and I think it is the glory of the age that that is the case: they are—Truth and Unity. We know perfectly well that they cannot always be had together, and we also are quite of one mind as to which has to come first when they cannot both be had at once. But I suppose we here to-day quite agree in this, that when we can have them together our hearts sincerely rejoice in it; and we are met together here to-day, not because we pretend to have a perfect agreement of opinion as to the meaning of every passage in the Bible, but because we believe that it is our duty to circulate the word of God among all those for whom the blessed Saviour died. We are here, I say, thankful that we have this opportunity of battling together as one great army of the soldiers of Jesus Christ, face to face and shoulder to shoulder, to do what we can for him. It is the surest and safest way to fight our battle for him. We can each of us say in our deepest heart, "Thy word is tried to the uttermost, but thy servant loveth it." I have often thought that there is no easier or better test of our actions in this life than the endeavour to anticipate what our feelings about them will be when in the spacious tracts of our Father's house we have left our present life behind us, and looking back to what we have done and said, sincerely ask ourselves if we would do or say the things again. I don't think we need much fear that when we are permitted, if God in his goodness permit us, through the mercy of his dear Son, to give each other a happy and holy greeting presently in the sinless and tearless land, we shall have much regret that we met here to shake hands over the Bible to-day. There is one sentence in the report (which to me at least was not one minute too long) which struck me as a very forcible one. It spoke of the Bible as the book of the people, and it seems to me that one great question which this meeting suggests to us as practical men is, "Ought it to be the book of the people?" and "Shall it be?" I was very much touched by the allusion that was made by Mr. Reed in this report to the memory of his excellent father.

I had the honour of enjoying Sir Charles Reed's friendship—at least I hope I may say so—we were together on the first school board for London. We had many opportunities—he in a prominent way, and I in a humble way—of doing whatever we could to take care that the word of God was read in the board schools of London. I believe nothing was so near to his heart as that, and he died, having, I believe, not only for our time, but for many years to come, clinched the victory of

the Bible. I do not suppose that there is one person in this vast and important assemblage who would not feel that a very great injustice was being done to him if he was accused by any one outside of having any sour or fixed distrust of secular knowledge. We are here just because we trust the God of the Bible, and just because we feel that reason is one of the greatest gifts of God to his people, we desire to open out the entire dominion of knowledge to all the creatures that God has made in his own image; and we do not wish selfishly to keep the key of knowledge in our own hands and shut it up from our poorer brethren. We may indeed be foolish in being Christians, but we are not quite so silly as that. What we are here for to-day is to correlate and complete secular knowledge by the revelation of the word of God. We want to take care that our fellow-Christians who have fewer chances than ourselves shall have a fair start in life, with a chance in the future to enable them to win, their bread. And we also desire, God helping us, to give them the light which the Bible alone can give upon the problems of the future and the sorrows of the present. We desire to speak to them of the incarnate only begotten Son of God, of whom the Bible is the written word.

Thirty-three years ago I visited the Convent of St. Catherine, on Mount Sinai, and when I came to the library of the monastery, I asked with some anxiety to be permitted to see the famous manuscript, which had not then made its way to the public library in St. Petersburg, but which had begun to be spoken of with considerable interest by great antiquarians, and especially by the author of "Letters from Egypt and the Holy Land." I refer to the manuscript well known to many learned men as the "Tischendorf Manuscript." There was a reasonable prudence exercised on behalf of the owners of this manuscript not to show it to strangers. I knew that Lord Lindsay had great difficulty in seeing it, but that after bland pressure they allowed him. When I told them I wished to see the manuscript, they said they did not know what I meant. When I said, with all civility, that I had come a great many hundred miles to see it, they still said they did not know what I meant. But when I showed them Lord Lindsay's book (although they did not understand the language), and said they had showed it to him, and asked why they would not show it to me, they instantly, with great civility and kindness, brought it out. The manuscript has been of great value to those erudite scholars, not confined to the English Church, who have spent ten precious years in doing what skill and conscientious research enabled them to do in reaching more clearly the exact meaning of the original Scriptures. This Tischendorf manuscript is in capital gold letters on white parchment, and is one of the most beautiful manuscripts I ever saw. After the exercise of much diplomatic dexterity it was finally obtained from the authorities of the monastery by the Russian ambassador, and it is now at St. Petersburg. Something else I saw in the library evidently not felt to be of so much value as this manuscript, though you and I should consider it to be of greater value. There were a number of Bibles covered with dust. They had evidently not been looked at since they were laid there. They had been given by Dr. Wolff some years ago, and the monks had ac-

cepted them, but they were never touched; and for this very reason, which I have on excellent authority, that not one of the monks could read. We are under no fear of that kind in this metropolis. The working classes are being rapidly educated. We are all friends of the Bible, and I repeat, with emphasis, that we are not afraid of secular knowledge if only correlated by the word of God. We are here to take care that education shall be perfected by knowledge of God in his Son, and whether they are taught it or not, we will do all we can to give them the opportunity of reading the Bible as well.

The times in which we live are times to make us very anxious. Let us honestly admit that anxiety is one thing and panic is another. We ought not to be in a panic. We believe God is on our side, and that his word endureth for ever. What I am afraid for is single souls. In these days of skepticism, there are many different kinds of unbelief. But there are also four very simple, very plain, and very conclusive evidences of revelation. One is the Jewish people, one is the living Church, one is—and the more you reflect upon this the more you see its value—the two sacraments, and the other is the Bible. With these four evidences we may not indeed quite be content, because we must acknowledge the helps we receive from the lips and pens of scholars who meet exactly, completely, and scientifically, with all the resources of their knowledge, the attacks made. These are very bitter attacks. I can bear anything almost but attacks on the character of Christ. I can forgive a man anything, I can hope about everything, but when a man dares to attack the personal character of my Saviour and Lord, I feel I should be glad to have the feeling of the Apostle of old, who could not endure to be in the same bath with a heretic. I want also to say this: Sometimes it is better to leave the Bible to tell its own word and to fight its own battles. What I am afraid of is, that crude students should rush into pulpits after reading the bitter attacks of skeptics and not be so ripe and complete in their answers as they might be.

Shall I tell you what happened a few years ago to a country rector, a man of no mean power and no mean knowledge, and who afterwards rose to rule one of the greatest sees in Christendom? He had been preaching in a certain parish in Essex to a country congregation, speaking with great power on the proof of the existence of God, and his congregation came out of church somewhat confused in their minds by the learned argument. One of those present afterwards observed, "I do think the rector a very learned man; but I do think, after all, there be a God." I think this is often the result of persons who run full tilt at skeptical arguments with an ordinary congregation. The arguments and ideas are new to them, and do infinite harm. I want to say one word on a subject which has been handled with the greatest wisdom and prudence in the report just read: I refer to the translation of the New Testament. I suppose there are two things about which most of us, if not all, here to-day will be absolutely of one mind. One is this: that God's word, so far as it is revealed and can be revealed by the written word, must be to us the exact meaning of those words, and it is our duty, in honour of God and in our desire for knowledge, to take all the pains we can to obtain as fair and accurate expression

of the original as we know how. But then I think we must also feel that it will require care and proper consideration on our part to do nothing lightly or hastily to disturb the blessed and holy confidence, the loving and familiar confidence, in the word of God in our English language, which, thank God, is loved and honoured by millions and millions in all parts of the world. All that we do we must do with care and vigilance. Of course, we feel very deeply interested in this translation; and I cannot speak in too much respect and approbation of the way in which the matter of this translation has been referred to in the report. I only wish I could induce you to read two books which will help you vastly on the subject, by one of the most honoured and able scholars of the present time. Although the author is one of my own communion, I hope you will not think me unjustified in saying what I have said—I mean Professor Westcott. If I can induce you to read first of all his "Commentary on St. John's Gospel," on which he was engaged twenty years—the grandest contribution to the theology of the present time—and his "Bible in the Church," I shall have given you some assistance. He shows how one Scripture after another, by God's simple guidance, came to take its place among the Canonical Scriptures. Then there is his "History of the English Bible," showing how one translation succeeded another, and how the present translation took its place. You will, on reading these books, not only find yourself interested, but you will find yourself prepared reasonably and suitably to grapple with the questions that may arise whenever this revised translation may make its way into our midst. I hope you will all buy the book. Half a million copies have been printed, and it will come out in a few days' time.

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[The speaker here alluded to his work during a period of twenty-seven years amongst the masses of London, and then said:]

Many years ago it happened, under an order in council, that the vaults in St. Giles's had to be closed. There were about 2,000 coffins in those spacious vaults, which had to be covered up and the vaults shut up for ever. It seemed to me a suitable opportunity to gather together in this small, dismal, and solemn place, the workmen who had been engaged in the work, and, after a few words of prayer and sympathy, I thought it a suitable opportunity to give to each a copy of the Bible. I see a friend here to-day from whose kind hands the gift of those Bibles came. Never shall I forget the sight of the ends of the coffins peering out through the darkness; never shall I forget the faces of the men as they appeared under the flickering light of the torches as I tried to speak to them the words of the gospel; never shall I forget how we knelt in prayer, and how in each hand was placed the word of life, the gift of this society. I am not sure what the results of that service may have been, but I am sure it was right to hold it. Let us to-day not content ourselves with coming to this meeting and listening to words that interest us, or to speeches that may move us, but let us each do what we can when we go back to our homes to help on this good and holy work.

I am going now to quote a sentence from one of the greatest preachers of our time, and not one of my own communion, Mr. McLaren, of

Manchester, in which he has said with great felicity, and with indisputable truth, that "It is harder to live day by day for Christ than once to die for him; and what the church needs is not so much an apostle, or a preacher, or a martyr, as a multitude of humble Christians who day by day by the quiet action of their lives show the example set by Jesus Christ to their fellows." Let us by our life, our prayers, and our work make this word of God dear to those among whom we live. Let us take to our hearts the words of Archbishop Cranmer, "Let us never fail to work in the fear of God, and to accommodate ourselves to all his precepts." Let us also say this as the rule of our life, moment by moment, "Thy word have I hid within my heart that I might not sin against thee."

Foreign Department.

JAPAN.

MASS MEETING IN KIYOTO.—BIBLE-SELLING DONKEY.—
SALES BY A SEXTON.—VILLAGERS AND FARMERS
BUYING.

JAPAN, June 10, 1881.

The work of Bible distribution in this land goes on satisfactorily, though not at so rapid a rate as during the last half of last year. Our colporteurs in various places are constantly encouraged with experiences very different from those of a year or two ago.

In Osaka there has been a diminution of sales, but in *Kiyoto* they have increased, both from the two stores and along the streets. A large mass meeting held last month in one of the theatres, called together many thousands during an entire afternoon and evening, and has given a great impetus to the cause. A little donkey, imported from China, has been impressed into the Bible service. As donkeys are strangers in this land, they are objects of much interest, and this little fellow has been occasionally borrowed from its owner by one of the colporteurs, laden with books, and taken out to assist in the good work, which his mere appearance has very effectually done! As the Lord of Life himself rode on "a colt the foal of an ass," it is no doubt legitimate to make a donkey assist in distributing the word of life!

In *Tokio*, the two colporteurs with the hand-cart have continued to do very well, though the sales are not so large as during last year. In March, April, and May, they sold the equivalent of 5,346 gospels; in May alone their sales were 1,368 portions, and twenty-eight New Testaments. By all our agencies in the capital we sold during the last three months a total of 8,163 portions.

In *Yokohama* we have had very interesting experiences in connection with the church of the Reformed Mission, which is immediately opposite to our Bible House. In this church the Japanese Christians recently received the Hawaiian king and presented him with a copy of the Japanese New Testament in acknowledgment of the fact that the first thousand dollars toward the building of the edifice was contributed by the Hawaiian Missionary Society—as has been already reported. This church is to the natives one of the wonders of the foreign concession, and hundreds of Japanese visiting Yokohama are taken by their guides to visit it. The old native

Christian who acts as sexton has within a few months begun to keep Scriptures, and after showing the church to the visitors, sells them books that will tell them more of the Christian religion, thus disposing of hundreds of copies!

Mr. Goble, in February, returned to Yokohama from Osaka in the Bible carriage, by the so-called Tokaido, or shore line, selling all the Scriptures he had with him and that had been sent in advance to several points along the road. He is now engaged in revisiting one of his circuits to the northeast of Tokio. Many facts of interest are reported, of which the following extract from his note of May 31st gives an intimation: "I was considerably used up by the day's work yesterday, and took the forenoon to rest and settle up with our agent there; and when we got hitched up at about one o'clock, the crowd did not allow us to leave the front of the hotel until they had bought most of the one hundred portions taken over from our agent there; and then we had about a dozen stations along the main street of the town, the servant handing out the books about as fast as I could receive the money. The people seem almost crazy for the books. At about 4.30 p.m. we left Torite. A short distance out there is a small village, a little off the road, whose people having heard in advance of us, came out to the road and waylaid us, and here we again sold a large number. Last year we could sell no books in the small villages; but now the farmers flock to us all along the way, and poor men digging in the rice fields, buy books for their boys to read, saying, 'We cannot read, but our boys can.' This shows the effect of the village schools, and is quite a new phase in our work."

LUTHER H. GULICK.

BIBLE SELLING IN A CHINESE CITY.

April, 1881.

During the first week of this month, Mr. Thorne and I spent three days selling Scriptures in *Nanchang*, the capital of the province of Kiangsi, where we disposed of the very large number of 1,571 portions—all but ten or twelve copies having been sold. Protestant missionaries have only just begun to get access to this large secluded city of perhaps half a million inhabitants. The Rev. Mr. Ing entered it some eight years ago, but it was only last year that he was followed by others, among whom were Mr. Thorne, who has now been here several times.

I wish I could photograph the crowds, the noise, the confusion, the interest, the disgust, the happiness, and the sorrow, that one experiences in Bible work in such a city. The streets are usually but six or seven feet wide, particularly those in which most business is done. We start out with forty or fifty gospels each, in our arms or stuffed away in various pockets, and a man with a basket brings several hundreds more. Mr. Thorne, preceding me a few rods, explains and sells. But he cannot satisfy all the demands, and my presence a few minutes later starts up many more purchasers. I hold out one book at a time, mentioning its price—the same that Mr. Thorne has already announced—it is all the Chinese I can speak. I am asked several times over, by almost every one at all inclined to purchase, what the price is, and I repeat it time and again, and at last hold up my fingers in the right way—it is of course a peculiar way! They then try to beat me down one or two cash, but at last

pull their arms out of their sleeve inside, and fumble far down in the many folds of cotton-batted clothes that at this season envelope their precious persons and make them half a foot thicker than usual. At last the money is produced, strung on a string by its central hole. Ten pieces make about one cent. We sell a gospel for about one cent. After one man has bought, several are apt to buy. But what a noise! I can safely say that my readers never heard such a combination of noises. Half a dozen men are shouting at once, either at me, or at each other, or into the air. And now there's a sudden rush and a crush, and perhaps half a dozen large wheelbarrows press in, laden with huge bales of cotton, or with live pigs strapped on, or with men and women sitting on either side of the central wheel, or carrying pails of filth, and squeaking as only Chinese wheelbarrows can squeak, and trundling by force of shouting through a crowd already so dense we could hardly move.

And now there's a great uproar, accompanied perhaps with blows on the bare pates of several innocent victims, and a Mandarin passes, in his palanquin, carried in a chair on poles fifteen feet long. This peril escaped, you are suddenly beset with dangers from below; a procession of six or eight tremendous hogs is making its way among their fellow mortals, driven and led by shouting guardians. Three or four blind beggars are now passing, each holding to the other—blind leaders of the blind! There! close upon you, see that face with the evidences of very recent smallpox upon it. And all this time, remember that the screeching, creaking, squeaking, roaring, howling, and bellowing keeps up almost incessantly for hours, and it is only by determinate self-control we do not go wild.

White men are a comparative novelty in this great city. Multitudes have never seen a "foreign devil," and as he comes toward them they gape with the most absorbing curiosity. Even in the veriest clowns of them all, there is a look of condescension from heights of superiority, which has an aggravating effect on one's nerves. Often we meet very intelligent and benevolent countenances, redolent of good humour, and their look of amused pity on our gawky bifurcated nether garments, and unpolluted heads, is something like that with which we look on the unsophisticated barbarian attempting European dress. Alexander Pope, in his Essay on Man, speaks of angels looking on a Newton as we look on an ape—and that is the way a Chinaman looks on us!

In the more quiet streets, whole families, even of the elite, with all the little-footed women, some of them old and haggard, but many of them with bright, cheerful, and semi-beautiful faces, and dancing eyes, throng the doorways to see the Western barbarians. It is impolite to return the eager gaze of the women, so that we address ourselves to the men alone, and pass on, wondering the while, when the land of Sinim shall become the Lord's.

LUTHER H. GULICK.

BULGARIA.

SAMAKOVE, June 18, 1881.

I am happy to report from this place, whither I have come on invitation of the brethren of the European Turkey Mission to join them in their annual meeting. This city is in the southwestern

corner of the principality, upon a plain 3,500 feet above the level of the sea. The mountains near are still covered with snow, keeping the atmosphere chill, and causing us to rejoice, even in the middle of June, in overcoats, shawls, and fires. Every day, the storm king from his Balkan throne invites us to witness the skillful movements of his battalions, as he calls them forth from caverns and gorges to practice on the beautiful parade grounds furnished to them on this extended Samakove plain. It is a joy to us Constantinopolitans, to inhale this pure bracing air by day and be refreshed by the sweet sleep which it induces at night.

The field occupied by this Mission is quite large, embracing a part of the principality of Bulgaria, a part of Macedonia, the whole of East Roumelia, with a station at Constantinople—the latter mainly as a centre for publication work. The reports from the four central stations were very interesting and inspiring. In some districts and some departments of the work, the recovery from the disorganizations and waste of material, educational, and spiritual force, caused by the late war, is still very imperfect. No one, however, can look abroad over the provinces occupied by this Mission without rejoicing in the *status* already achieved. The reports for 1879 indicated an increase in the demand for and sale of the Scriptures. During 1880 (the year under review) there was a still larger advance. The distribution amounted to 10,171 copies. This number includes those put into circulation by the agents of the British and Foreign Bible Society and the Methodist Episcopal Mission on the north, as well as those of our own Society on the south of the Balkans. Of the publications of the Mission, more than 13,000 books and 28,000 tracts were also distributed during the same period. Putting these figures together we find that in the aggregate more than 50,000 copies of the Scriptures and religious books and tracts were put into the hands of the Bulgarian people during the past year.

The fact is attested by all, that ecclesiastics and men of influence in nearly every section of this great field are decidedly in favour of the work of Scripture distribution, and often speak encouraging words to the colporteurs and itinerant helpers as they go from village to village. These labourers also assure us, that while they still meet with opposition from the ignorant and superstitious, there is an increased kindness of feeling among all classes toward themselves and their work. Most unexpected calls for the divine word often rejoice these workers. In one town, where opposition had been quite chronic and violent, there was such a call for the divine word that the colporteur's supply was at once exhausted. He returned to the central depot for more, and on a second visit to the place sold all that he had ventured to take. In another district this worker reported the sale of forty-five Bibles in a very short period.

From the letters of another colporteur we learn that in one village the only place in which he was allowed to sleep was under the eaves of a house. In another he could get no bread. From another he was driven forth at dusk, but found in a village not far distant not only lodgings but a desire for the Scriptures, and the following morning disposed of two Bibles and eleven Testaments. In a large town in Macedonia the Greek teacher and two other men suc-

ceeded in getting a man nearly drunk, and sent him to kill the bookseller. The excited man was, however, met by a number of friendly Bulgarians who took his weapons from him and thus prevented his murderous intent from being carried out.

In a town not far from Philippopolis, a deaf and dumb young man came under the power of Bible truth. He had been the most corrupt and wicked young man in the town. His conversion was very remarkable, attested as such by all who knew him. His conduct became most exemplary, and his zeal for the Lord's cause a great stimulus to others. This young man entered heartily into the plans of his brethren to secure a place of worship. Their enthusiasm became so contagious that women and children, as well as men, went to the quarries to quarry the stone, made bricks and gathered timber for this object, receiving aid only when their own means and efforts failed to complete the work.

Such is the high standard of character maintained by the Protestants of another town, whose place of worship was a few years since levelled to the ground by a mob, that the governor of the district pronounced the town a model town, and gives it as his opinion that this is traceable directly to the elevating influence of the Protestants of the place.

I have been most happy to meet here the officers and leading men of the Bulgarian Evangelical Society. They are here on invitation of the missionaries to join them in the examination and settlement of most important questions pertaining to the educational, pastoral, and evangelistic work of the Mission. The views they have expressed have been eminently judicious, and their criticisms given in a most Christian spirit. Their presence has been a great help in determining the changes to be introduced into the *curriculum* and even the administration of the Collegiate and Theological Institute, as in other departments of the work. No delegate from the American churches could have listened to these gentlemen as they canvassed, on the same floor with the missionaries, the necessities of their work, laboured upon committees, conducted prayer meetings, and joined in social recreations, without being greatly cheered and encouraged at the results, which, under God's blessing have been already attained in the work of the American Board in European Turkey.

This Bulgarian Evangelical Society has as yet only about one hundred members and a small income, but is addressing itself to its "home mission" work with great wisdom and energy. It has already published several small books and tracts, which have found ready sale among the people of East Roumelia and the principality. It has assumed the entire direction of the evangelistic work in the district and city of Sophia, the capital of Bulgaria. By means of a bookstore, preacher, and colporteur, they have accomplished a good work in the past twelve months. The Mission encourages them to advance their work by making suitable grants in aid. The Bible work of this district has at their request been left in the hands of this association. They have received their Scriptures from our American Bible Society at a liberal discount and also aid in the support of the colporteur. Their sales of Bibles and Testaments during the past ten months have been 896 copies. They have done

a good work and I have arranged with them to increase the aid they may need to advance their efforts.

Yours truly,
I. G. BLISS.

BOHEMIA.

PRAGUE, June 24, 1881.

DEAR BROTHER:—I have only time this afternoon to tell you of a new work we have in hand, a work for Bohemians, and, at the same time, *home* missionary work for America. For a long time from fifty to one hundred Bohemians have each week left this country for my native land. They are nearly all poor, and until this month hardly one of them had a copy of God's word. Feeling that they had not even a penny for anything extra they would not buy the Scriptures. "We would like a Testament, but we have no money." In *giving* them, *inside* the lines, a New Testament, one exposes himself under Austrian law to arrest and fine. *Outside* the lines, in Dresden, through which city nearly all the Bohemian emigrants pass, the Lord has given us a good friend who is glad to go to the railroad station and supply these "Auswanderer" with tracts, and, best of all, with Testaments which we send him from Prague. For this special work the British and Foreign Bible Society grant us Scriptures at about half price. The friend in Dresden gives his services. He writes of the joy he finds in this work and of the special gratitude of the emigrants. A choice hymn of twelve verses, prepared by my poet friend, Mr. Bastecky, and dedicated to "Ceskym vystehovalcum," (Bohemian emigrants) is placed in each Testament. I wish it were possible for you to have a correct *poetical* translation of this little poem which I inclose. The following in plain prose will give you its thought:

"When our fathers, hunted down by foes, to a foreign land made haste, taking leave of fatherland, they, on the borders of their country, sang with deep emotion from their inner soul: 'We have taken with us nothing, everything is lost, except the *Kralitzer Bible*, and *'Labyrinth of the world.'" What have ye taken with you on your long journey to serve you as a reminder of your fatherland? Accept this book;† though it be small, it is still precious, and costly beyond pearls and gold, above all the gold and pearls which this world contains, and it will teach you the truth for which your fathers died. And when your feet shall firmly press the land (in America) seek first of all your God. Search for your God in your new abode, and rejoice in his word of truth, in his word of eternal truth from which life has its source; the holy truth of God: *this* will set you free. It will free you from the bond of sin, and death and hell. For you indeed did flow the precious blood of Christ. He who shed his blood on the cross at Golgotha, the Saviour, will graciously behold you. He will look upon you, for he wishes to be with you in the new part of the world. Adieu, then, brothers; adieu beloved fatherland."

I can not tell you how thankful I am to be able in this way to place the Saviour's word in the hands of these future citizens of America. *The Book* thus given as a souvenir of their home-land, and as a reminder of the faith for which their ancestors made heroic sacrifices, must be blessed

to many a soul. Railroads, steamships, and the telegraph so unite the world that every part is near the other. America is fast becoming the world's centre. Work now done for Christ in any clime, in China or Bohemia, is work done for America.

With sincerest regards, gratefully yours,
ALBERT W. CLARK.

A BIBLE IN MEXICO.

The Rev. A. T. Graybill writes as follows to "*The Missionary*:"

May 6, 1881.

I have just returned from establishing a new preaching point, in a ranch called San Roman, which is about thirty miles south of Matamoras, and near the coast. I received seven persons on profession of their faith. These were the proprietor of the ranch, his wife, and mother, an old woman of about seventy, two grown sons, and two grown daughters. The beginning of this work of grace there was the purchase of a Bible by the proprietor of the ranch, about twenty years ago. He bought it in Matamoras for two dollars, though the price asked was five. He could not read himself, but had it read in his family. At that time they were all devotees to San (saint) Roman, an image, which they had in a frame; which image they had been taught came down from heaven to a vessel on the ocean. Their prayers for salvation and for protection were directed to that image. In time of drought they would place this image on a pole, and carry it around their corn field, all the people of the ranch following in procession, and praying to the saint for rain.

The proprietor said that he had not heard much of the Bible read before he saw that saint-worship and image-worship must be wrong. After awhile he began to see that Christ must be the only Saviour. Still he said his mind was dark, because he had no one to explain the way of life, but said he, "When I heard that passage read, where Christ commands his disciples to 'go into all nations and preach the gospel to every creature,' I believed that they would some day come to Mexico. So when I heard, five years ago, that there was a number who preached the gospel in Matamoras, I went at once, and when I saw the minister with Bible in hand, I knew that my hope and prayer were fulfilled." He has frequently attended our services with part of his family.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

During the month I visited San José, on the first Sabbath, preached in the Methodist Episcopal Church in the morning, to the German Methodist Episcopal Church in the afternoon, and addressed their Sunday schools. In the evening I attended the anniversary of the Santa Clara County Branch Bible Society, held in the Baptist Church. Six churches united with their pastors in attendance, and the Rev. Martin Post, of the Congregational Church, Hon. Judge Reynolds, of San José, and your Superintendent,

* A kind of Pilgrim's Progress.

† The New Testament of our Lord and Saviour.

addressed the large audience. The collection for the day was \$62 50.

The second Sabbath I preached in the First Baptist Church at Oakland, and the third Sabbath in the Broadway German Methodist Episcopal Church of that place. I also addressed a union meeting in the Methodist Episcopal Church of Alameda, the Baptists and Presbyterians uniting with the Methodists.

The following is the work of four colporteurs now labouring in the counties of San Bernardino, Santa Barbara, Napa, Sonoma, and Tulare: Families visited, 1,684; found destitute, 191; supplied, 97. Miles travelled, 1,058; Scriptures sold, 446, value, \$223 40; donated, 210, value, \$38 99; contributions secured, \$34 25.

ILLINOIS AND WESTERN INDIANA.

The auxiliaries reporting for the past month are the Chicago Bible Society, De Kalb, Knox, and Shelby Counties, all of which are in good working order. Chicago Bible Society is in a better financial condition for effective work than for some time past. They have entered upon the *eleventh* thorough canvass of the city, and are prosecuting it vigorously.

De Kalb County Bible Society has taken a new start lately, and has a much more hopeful feeling and promising outlook.

Knox County Bible Society holds on the even tenor of its way, and has begun again to canvass its territory.

Shelby County Bible Society has done a good work this year, is well organized and energetic.

KANSAS.

The readiness and anxiety of pastors to avail themselves of opportunities presented to aid in circulating God's word, during this month, have exceeded any similar period in other years. More counties are now being canvassed by the American Bible Society than ever before at any one time, and others will be commenced next month.

The aggregate results of the colportage canvass are 110 days' service, 1,132 miles travelled, and 3,129 doors opened to the offer of the word of God.

MISSOURI.

I have twelve colporteurs' reports for June and expect more in July. These men often labour far apart and require much of my time and travel. Two of them have just begun work in two counties of this State, 540 miles apart!

The following is the summary of the colportage work for June: 296 days of service, 3,413 miles of travel, 4,193 families visited, 801 found destitute, 600 supplied, and 514 individuals; 2,295 volumes of Scripture were sold, valued at \$902 69, and 666 volumes, valued at \$134 40, were donated to the needy.

Colporteur Matthews saw an old lady who had kept house fifty-nine years and raised a large family of children, and yet never had any part of the Bible in her house. She received one gladly. Colporteur Manchester speaks of his kind reception in all families visited. Colporteur Briggs mentions a Catholic lady buying of him a nice Bible, and urging her two sons to do so. On the evening of a public collection a stranger arose and said to him, "Here is a dollar for that noble Society which long ago gave me a Bible, and that book led me to Christ." Colporteur Stolbert finds many skeptics who reject the Bible and many nominal Christians who fail to read

it; but forty-two different persons handed him various amounts to aid in its circulation.

NEBRASKA, COLORADO, AND WYOMING.

The last month has been given to Bible work in Nebraska, visiting some feeble auxiliaries and committees. The Dakota County and the Dixon County Bible Societies turned over the contributions received by them as donations to the American Bible Society.

I have taken some pains to secure an improvement in our depository arrangements, and am hopeful that, in several societies and committees visited this past month, more efficiency will appear in future.

NEW MEXICO AND ARIZONA.

In sending you my final monthly report, I take pleasure in saying that the work in New Mexico has at least taken root and it will not end here. I am hopeful that God's word among Romanists will continue to do as it has done—great things.

Please accept my heartfelt thanks for what the Society has done and still will do for New Mexico and Arizona.

NORTH AND SOUTH CAROLINA.

The anniversaries attended during the past month were those of Davidson County, Lincoln County, N. C., and Reidville and Spartanburg County auxiliaries, in S. C.

The supply of Robeson County, N. C., has been finished by Colporteur Adams, and the canvass of Moore County completed by Colporteur Troy, who during a heavy and successful work this past month, received \$203 96 from sales and \$25 43 in donations.

Colporteur Sinnot says: "A coloured woman wanted me to give her a Bible, and I would have done so, if I had not learned that she owned her own house, had a room rented out, owned some cultivated land and a rock-quarry! Another, living in a cellar, seemed poor enough to have a Bible donated to her, but just as I was leaving I persuaded her to buy, and she took from under a mattress a purse containing, apparently, twenty-five or fifty dollars." Another colporteur relates that, calling on twenty-five different families in succession, he found fifteen without any Bible at all, and a number of them were church members.

The colporteurs during the month visited 3,683 families, found 744 destitute, and supplied 518, and 242 individuals.

OHIO AND EASTERN INDIANA.

During the past month I have attended four anniversaries. That of Scioto County Bible Society, Ohio, was very interesting. The contributions from the churches were liberal and the spirit of the officers excellent. Arrangements were made for a thorough canvass of the county, and it was voted to transfer \$100 from their purchase account to the benevolent fund.

Jeffersonville and Vicinity Bible Society, Ind., held a profitable meeting June 12th. As re-organized, this auxiliary has an energetic and competent board of officers.

Holmes County and New Lexington Societies, Ohio, after re-organization, considered the matter of canvassing their territories, and both expect soon to enter upon the work.

TEXAS.

I have the pleasure of reporting the reorganization of auxiliaries in the cities of Dallas, Galveston, and Houston; also the organization of

the Houston German Bible Society. It is more difficult to maintain Bible work in the large cities of Texas than in the smaller towns. The same is true of church work. There is a fearful neglect of the Bible, church, and Sabbath.

The work of the colporteurs is quite good, considering the scarcity of money at this season, and the discouraging prospect of a drought this summer. At Austin the average temperature for June was 88° and no rain during the month.

WEST VIRGINIA.

I spent the first Sabbath of the month at Parkersburg, where more than sufficient was raised to constitute a life member of the American Bible Society. By invitation, I preached on the third Sabbath at Weston to the inmates of the lunatic asylum, addressed three Sunday schools, and held the seventeenth anniversary of the Lewis County Bible Society, assisted by Prof. Lyon of the West Virginia University and president of the Monongalia Bible Society. On the fourth Sabbath I preached in two churches, and addressed four Sunday schools in Wheeling.

The colportage work aggregates 215 days of service, 2,593 miles travelled; collections and donations received, \$14 79; receipts for books sold, \$434 53. Families visited, 2,240; destitute families supplied, 342, together with 95 individuals; 319 volumes were donated, valued at \$62 18.

ATLANTA BIBLE SOCIETY, GA.

The anniversary meetings of this auxiliary were held June 19th, at the Central Presbyterian and Baptist Churches of the city. From the report of the secretary it appears that a colporteur was employed during the month of May to canvass the city, with the following results: Number of families visited, 574; found destitute, forty-seven; supplied, thirty-five. Number of books sold and donated during the month, 179, valued at \$40 70. He is still at work, and expects to make a complete canvass of the city during the year. The treasurer's report gives the amount of cash received from collections in churches as \$129 70.

Short and appropriate addresses were delivered by the Rev. Dr. Spaulding, Hon. P. L. Mynatt, and Rev. C. A. Evans; while, at the First Baptist Church, Judge George Hillyer presided, and addresses were given by Rev. Virgil Norcross and Rev. J. H. Martin, D.D.

MASSACHUSETTS BIBLE SOCIETY.

The seventy-second anniversary of this auxiliary was held in Boston on the 23d of May, when the annual report was presented by the secretary, and a discourse delivered by the Rev. Dr. Payne, president of the Ohio Wesleyan University, on "The Bible Tried and Triumphant." During the year ending March 31st, this auxiliary paid to the Parent Society the sum of \$7,500 for books, and \$1,334 on donation account.

NEW HAMPSHIRE BIBLE SOCIETY.

The seventieth annual report of this society has been received. It gives us pleasure to find that our venerable friend, Deacon Brown, is still pursuing the work he has conducted so long and with such marked fidelity. The report says:

Our work in New Hampshire is about the same

year by year. It is systematic, but progressive. Its good results are often seen in a greater study of the Bible, in more talk among the people about the Bible, a deeper interest in its circulation, and sometimes by directly promoting a revival of religion in the town where the work is done. Such was the case in one of our towns the past year, where a revival of God's work followed the distribution of his word.

Our county and local Bible meetings have been held, and in most of them a good interest was manifested. Your superintendent has been able to attend all of these meetings but one.

Our work among the French people of Manchester, commenced there nearly two years ago, has been prospered. Quite a congregation has been gathered, to whom the word is preached every Sabbath; and an interesting Sunday school is in successful operation. A church of about twenty-five members has also been organized. To this mission we have given about sixty copies in the French language.

The entire receipts of the society for the year were \$7,155, of which sum \$1,926 were paid to the American Bible Society for books and \$500 as a donation.

Miscellaneous.

THE ECLIPSE.

Last Saturday night we stood, as doubtless did thousands more, at our window through which the full moon in a cloudless sky was pouring its soft and brilliant flood of light. But as we watched, there seemed to come a shadow on its westward side, and the very orb itself appeared to contract. And by-and-by a segment of its glowing face became obscured, and even invisible to the eye. This dark intrusion effaced more and more of the brightness, the poor moon going rapidly from full through its successive phases of diminution, till at length the phosphorescent lamp was all put out, and there remained nothing but a dull red spot like a burnt-ember, a lurid ghost of the celestial night.

What had happened? Had the moon really lost anything, or been changed in its nature? No, only we and our world had come between it and the sun.

And so, we thought, men imagine that this Bible, which borrows its light from God and reflects his glory, has grown dim or been curtailed in its rounded revelation. But the change is in themselves. They have obtruded their own opaque reason between the revealed word and the revealing Spirit; and they mistake their own eclipse of faith for that of the light of God.

So, too, God shines in the face of Jesus Christ to give men the knowledge of his glory. But they let their world rise up between, and put out—not the light itself, but their own perception of it as the likeness of the Father's glory and the express image of his person.

And we could not help being impressed by the fact, that this eclipse came just as midnight ushered in the Sabbath—that blessed and hallowed day which was "made for man" to draw his light from for all the week, but which he has seemed to think was made for man to dim and darken by his worldly impertinence and his God-forgetting selfishness. Such were some of the warning voices of that night!—*Christian Intelligencer*.

THE INVITATIONS OF THE BIBLE.

I have long thought that the real beauty and sweetness of the Bible lies in its invitations. Every page is loaded with them in some form or other. There is an invitation for every class and condition of humanity, and for every scene and circumstance in life, and to every invitation there is appended a precious promise. The whole Bible may be summed up in one word, "Come!" The entire book is only a letter of invitation addressed to wayward children, urging them to come home to a Father's house and a Father's heart. The precepts of the Bible are intended to call attention to the invitations, and its warnings are only invitations in disguise, designed to force the mind to dwell upon the sweet words of welcome which everywhere gleam in such pleasant contrast with the stern rebukes and severe threatenings. Upon one page we read the solemn warning, "Flee from the wrath to come," but right opposite, on the next page, we find some such words as "Come, for all things are now ready."

Thus it is throughout the entire book; for every warning and every threatening we find a kind invitation and a word of welcome. Away back in the Bible we read, "Look unto me and be ye saved, all ye ends of the earth;" and again, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come; yea, come, buy wine and milk without money and without price;" while further on we read, "Come unto me all ye that labour and are heavy laden, and I will give you rest;" and then in almost the very last verse, just as the Divine Author was closing the book, resting under its very seal as God's farewell message to a ruined world, we find that broad, all-comprehensive invitation, "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take the water of life freely," as though God was loth to quit the pleasant task of revealing himself to men, and had paused to remind them of all the kind invitations he had previously given, endeavouring to compress them into one.

Thus the invitation, "Come," is echoed through the entire Bible. One page borrows it from another, and one verse from another, until at last it rests under the very seal of the book. It begins with the first of Genesis and extends to the very last of Revelation, shedding its cheerful light upon every page, and imparting its heavenly influence to every verse. Moses utters it in the Decalogue, David sings it in the Psalms, Solomon repeats it in the Proverbs, Isaiah uses it in the prophecies, Paul echoes it in the epistles. It was typified in the blood and blaze of the sacrifice. It gave significance to the temple service. It was the burden of Christ's earthly ministry. It forms an essential part of the Bible history. It was interwoven with the ceremonial law. It was borne across the chasm of centuries with the voice of prophecy. It is a prominent factor of the gospels, and stands conspicuous in all the epistles. It is the one word common to all the inspired writers. It is the grand refrain of the entire Bible, the epitome and essence of all revealed truth, the whole revelation of God in one single word!—*Christian Observer*.

A SKEPTIC'S TESTIMONY TO THE BIBLE.

The Bible has taken such a hold on the world as no other collection of books ever did. The literature of Greece has not half the influence of this book. The sun never sets on its gleaming page. It goes equally into the cottage of the plain man

and the palace of the king. It enters men's closets: it attends men in their sickness. The mariner escaping from shipwreck clutches this first of his treasures. It goes with the peddler in his crowded pack, cheers him in the fatigue of eventide, and brightens the freshness of his morning face. It lifts man above himself. The best of our prayers are in its language. The timid man, about to escape from the dream of this life, looks through the glass of Scripture and his eye grows bright; he fears not to take Death by the hand, and bid farewell to wife and babes and home. Now for all this there must be an adequate cause. That nothing comes of nothing is true all the world over. It is no light thing to hold a thousand hearts, though but for an hour; what is it then to hold the Christian world, and that for centuries? Are men fed with chaff and husks? A thousand writers come up in this century, to be forgotten in the next; but the silver cord of the Bible is not loosed, nor its golden bowl broken, as Time chronicles its tens of centuries passed by. Has the human race gone mad? Some of the greatest institutions seem built upon the Bible; such things will not stand on heaps of chaff, but on mountains of rock. What is the secret cause of this wide and deep influence? It must be found in the Bible itself, and must be adequate to the effect.—*Theodore Parker*.

THE BIBLE IN THE SCHOOLROOM.

There can be no complete education—even a secular education cannot be complete—without it. All other text-books embrace only the finite, and give only such mental training as results from the study of the finite. The Bible alone presents before us the infinite; and the mind that studies infinite existence, with infinite love and grace and mercy, must receive a special development from the very effort.

But this argument pales into insignificance before the value of the Bible as an educator of the heart, and as the revelation of God's plan of salvation. It were poor kindness to deck a prisoner in silks and leave him chained in his cell. Such is the conduct of those who cultivate the mind with all the polish of earth, and yet give the man no entrance to heaven. The Bible ought therefore to have a place in the curriculum of all our colleges.

But how shall it be taught? Shall there be merely the reading of a chapter at the opening exercises? That surely will not secure a careful attention or true comprehension of its truths. Shall it be by requiring the pulpit to memorize and recite *verbatim* chapter after chapter? This will attract his attention to the phraseology rather than to the facts and the truths. The study needed is rather the development by the joint effort of teacher and scholar of a clear connected idea of the facts as they occurred, in chronological order, and of the psalms or prophecies that were associated with this or that event. Then there should be a study of the causes and results of each event. The character of God as revealed in this or that dispensation of providence and the significance of these dispensations, both in Old Testament and New Testament, forms another branch of this study. Further, there is a wide field of instruction in the elucidation of the Bible parables and teachings, by those national customs or local peculiarities which add so much to the vividness and significance of the record.

It is evident that such study of the Bible as this, cannot be realized without using a large part or the whole of the time of a teacher. Any attempt at instruction which does not proceed from careful and prolonged study of the Bible must be tedious

and unsatisfactory, both to teacher and pupil. To do it aright would involve the election of a professor for that branch of science.—*Christian Observer*.

MORNING STUDY OF THE BIBLE.

The best time for Bible reading is in the morning. Then mind and body are fresh, after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. I would plead, however, with every one who may happen to look at this article, that the plan be honestly tried, of taking some words from God's book for the first meditation of the morning. If you have a fire to light, or breakfast to prepare; if you must hurry forth in the early gray of dawn to take down shutters and sweep out a shop; if you must hasten to dress little children, or start off for a long journey to the store you attend, or the school in which you teach, or the factory where you toil, still you will be wiser, richer, and happier, if you are resolute about this. Take one of the "silent comforters," or other delightful arrangements of texts for every day in the month, and have it hanging where your eye will fall on it so soon as you awake. The large, clear type in which they are printed, and the care with which the verses have been selected, make all these collections of Scripture appropriate and helpful for the chamber. Designed primarily for invalids and the aged, they are now indispensable to all who love the Bible so much as to want it for their daily food. If you cannot sit down to read a whole chapter, you can seize one of these texts in passing, and ponder it in your heart.

But to the multitude whose mornings are comparatively within their own control, I would say, Make for the next month a fair steadfast trial of the plan of studying the Bible when your faculties are at what Macdonald somewhere calls "mental high-water mark."—*Mrs. M. E. Sangster, in S. S. World*.

Children's Department.

A CHILD'S LEGACY BEARING FRUIT.

The number of the *Record* for March, 1876, told the story of a little boy, Miller Bissell, of Norwalk, Conn., whose "mission-box" contained not only the pennies which he had been contributing for sending the gospel to heathen children, but also some "beautiful verses about God," which he had clipped from a newspaper and placed with his money, because, as he said, "I want the heathen to have them too; they are beautiful, and I know they will like them." Such a legacy from a child of seven years was surely precious in the sight of the Lord.

The publication of this incident in the *Record* attracted attention in China, and led to correspondence with a lady connected with the Southern Baptist Mission at Tung-chow, who volunteered to fulfil the child's desire by translating the words into one of the Chinese dialects. A copy of the verses had already been sent to Turkey, but another copy was sent to her, and after some months they appeared in a Chinese dress set to appropriate music.

We are now permitted to publish extracts from a letter just received by Miller's father, dated at Tung-chow, June 20, 1881, giving a continuation of the story of these "beautiful verses," which in the original begin with the words,

"God sees me both by night and day,
As I've oft heard my father say."

The letter says:

Yesterday in the Sunday school, as the little girls in my infant class were singing,

"Tien fu be nung k'an woa,"

the thought occurred to me that it would be pleasant to you to hear about it. We have long felt the need of a simple book for our work in the country. Mrs. Holmes, therefore, selected ten hymns, placing your little boy's first, and to these she added two doxologies, a form of prayer for ordinary use and one to be used at meals, and the ten commandments in brief. This little collection was printed in Shanghai under the title, "Ten Hymns." The expense was met by the money you so kindly sent to Mrs. Holmes, and the book was issued about two months ago, and has been used with the most gratifying results.

Its introduction into our Sunday school has infused new life there. Some little girls have been coming to Mrs. Holmes's class, who have no associations with Christians, but are eager to get the book. She presents them with a copy when they learn the first hymn.

My little class is composed of fourteen girls, nice, sweet, bright children, whose ages range from four to eight. They are committing these hymns to memory. Thirteen were present yesterday, and if you could only have heard them sing, your heart would have been indeed gladdened. I told them that I should not sing, and directed one of them to lead. So they sang your little boy's hymn first (and very sweetly it sounded, I assure you); and then right on, unbidden, the second hymn, "Happy Land;" and then with a *vim*, to the same tune, a hymn about the joys and delights of heaven as contrasted with the trials of earth.

If your dear, sainted child, looking down from his home in glory, could have seen these children singing the praises of the God he loved on earth, how his heart would have swelled with joy! Is it too much to think that he knows about it up there and is glad?

From the Congregationalist.

THE MISSION OF A CHILD'S BIBLE.

In a late issue of your paper, I read with great interest, "Bible reading with children."

I recall my father's custom of furnishing each of his children with a Bible of his own, with his name written in it, as soon as the child was familiar with his alphabet. An average-sized edition was always chosen, that better print might be secured.

For years on the Lord's day we sat down together as a family, seven in number, and spent a long season in reading the Scriptures and in prayer; each, from the oldest to the youngest possessor of his Bible, participating in the exercise.

A little incident connected with one of these Bibles may be of interest. One afternoon Mr. A. came to the parsonage bringing his lady with him, to be joined in the bands of matrimony. They were young, commencing life with limited means, and having had but little religious instruction.

After the ceremony was performed, my good father, whose heart was always larger than his purse, which was not largely replenished by this event, pleasantly inquired if Mr. A. had a Bible "to commence housekeeping with." Finding he had none, it was suggested to my little sister, whose Bible was fresh and handsome, that she present hers to the man. With anxious eyes, fearing her prospective loss, she said, "Why, papa, what shall I do for one?" Being assured it should be replaced very soon, she gave her Bible to the newly married couple, much to their apparent delight, with a promise from them to read and study it.

Not many months after this, Mr. A. came to converse with my father. His soul was burdened with sin. The truths of that word of God, by the influences of the Holy Spirit, had shown him his lost condition without a Saviour. He could only cry out, "God be merciful to me a sinner!" Light at length dawned in upon his soul, and he became a new creature in Christ. Soon after his wife also sat with him at the feet of Jesus to learn of Him, and in a few years they became useful and respected members of society. Long years after he was heard to speak of "that little girl's Bible."

S. M. D.

Bible Society Record.

NEW YORK, AUGUST 18, 1881.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, August 4th, Vice President Frederick S. Winston, Esq., in the chair.

The religious exercises were conducted by Dr. Gilman.

Grants of books were made to auxiliaries and to various needy churches and individuals, for distribution and use in sixteen different States or Territories of the Union. The grants of the Scriptures in raised letter for the blind were unusually numerous.

An additional grant of \$3,700 was made for work in China and Japan, in view of the enlargement of the Society's work in those fields.

The reports of work accomplished during the month of June, by the colporteurs employed by the Society, show that they visited 27,650 families, that 4,812 were found destitute, and 3,412 were supplied.

The receipts for July were \$37,480 11. Number of volumes issued, 85,872.

Summary of District Superintendents' Reports,

For the month of June, 1881.

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc., visited.....	91
Anniversaries attended.....	41
New Societies and Committees formed.....	9
Sermons and Addresses delivered for the Bible cause	153
Letters sent.....	1,482
Miles travelled on official duty.....	15,290
Donations and subscriptions secured for the Bible cause	\$1,515 00

Summary of Bible Distribution in June, by Eighty-six Colporteurs and Seventeen County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	1,994	481
Families visited by them.....	27,650	9,380
Families found destitute of the Bible.....	4,812	1,476
Destitute families supplied.....	3,412	696
Destitute individuals supplied in addition...	2,341	355
Number of books sold.....	14,464	1,401
Value of books sold.....	\$4,917 08	\$463 01
Number of books distributed gratuitously..	3,584	774
Value of books distributed gratuitously.....	\$804 51	\$219 06

Summary of Thirty-five Annual Reports of Auxiliary Societies,

Received in July, 1881.

Receipts from sales in twelve months.....	\$1,750 22
Receipts from collections and donations.....	1,545 25
Paid American Bible Society on book account.....	2,228 27
Paid American Bible Society on donation account...	414 30
Expended on their own fields.....	621 40
Value of books donated.....	382 84
Value of stock on hand at date.....	3,700 98
No. of these Auxiliaries reporting general operations..	2
Collecting and distributing Agents employed.....	2
Families visited by them.....	1,512
Families found destitute.....	88
Destitute families supplied.....	85
Destitute individuals supplied in addition.....	12
Sabbath and other schools supplied.....	—

Deceased Members.

Rev. Joseph Woodroffe, Beaver, Pa.
 Rev. Erastus O. Haven, D.D., Salem, Oregon.
 Rev. Hugh Hamill, D.D., Newark, Del.
 Rev. Stephen Townsend, Philadelphia, Pa.
 James Stokes, New York.
 Rev. J. Pierce Safford, D.D., Zanesville, Ohio.
 Rev. A. B. Van Zandt, D.D., New Brunswick, N. J.
 Mrs. Harriet Hooper, Marblehead, Mass.
 Rev. George Leonard, East Marshfield, Mass.
 Rev. John M. Wilson, Seguin, Texas.
 Rev. E. A. Standish, Medford, Minn.
 Rev. Arza J. Phelps, Oak Park, Ill.
 Mrs. L. L. Hamline, Evanston, Ill.
 Mrs. Susan Holden, Newark, N. J.
 Rev. C. C. Nichols, New York.
 Rev. Alois Loebenstein, D.D., East Saginaw, Mich.
 Rev. William G. Campbell, Harrisonburg, Va.
 Mrs. Edward Lasell, Sidney Plains, N. Y.

MONEYS RECEIVED IN JULY, 1881.

Gifts:—

FROM INDIVIDUALS.

Allendorf, B. F., Mohrville, Pa.....	\$1 00
A Friend, Elizabeth, N. J.....	5 00
Bethard, Jerry, Wrightsville, Ill.....	30 00
Baker, Samuel, Columbia, Mo.....	1 00
Cash (avails of sale of land, Fairbury, Ill.)....	125 00
Cash.....	48
Cash, New York.....	112 00
Cash, Grenada, Miss.....	22
Cash (sale of land in Iowa).....	568 50
Cash.....	3 00
Collection at Ellaville, Fla.....	2 35
Collection at Hope, Ark.....	9 90
Collections through Rev. M. Mathieson, District Superintendent, New Mexico.....	10 10
Collections through A. M. Milne, Agent, S. A.	6 25

Collections by Colporteurs:

Through Rev. W. R. Long, D. S., W. Va.	\$14 79
" " J. L. Lyons, " Ga....	18 63
" " W. McCandlish, " Neb....	1 40
" " W. B. Rankin, " Tex....	14 45
" " Geo. S. Savage, " Ky....	14 45
" " John Thompson, " Cal....	75 20
" " J. J. Thompson, " Ks....	64 17
" " Geo. M. Tuthill, " Mich....	58 54
" " " " Wis....	17 01
" " W. H. Vernor, " Ark....	1 00
" " C. H. Wiley, " N. C....	67 86
" " " " S. C....	1 34
" " E. Wright, " Mo....	51 35
Edwards, Rev. T., Pittsburgh, Pa.....	5 00
Gillett, Mrs. Sally, Bloomfield, Ct.....	30 00
Harman, Wesley, St. Lawrence Co., N. Y....	45 82
Martin, Martin H., Bloomington, Ks.....	50
Moore, Miss C. J., Richmond, N. Y.....	10 00
Noble, Mrs. M., Jr., Ct.....	72
Oglesby, Miss Fannie, Hope, Ark.....	25
Porter, Mrs. Mary S., Oxford, Mass.....	45 09
Pieper, W., Freelandville, Ind.....	30 00
Parker, I. M., Edina, Mo.....	25
Sewall, Rev. William S., St. Albans, Me.....	3 00
Strong, Mrs. E. B., Woodbourne, N. Y.....	30 00
Smith, Rev. Whitford, D. D., Spartanburg, S. C.	5 00
Smith, Dr. H. J., Blackshear, Ga.....	1 00
Snyder, James, Morrison, Ill.....	150 00
Stevens, Mrs. Mary, Essex Junction, Vt.....	5 00
Work, Milton C., Philadelphia, Pa.....	15 00
Weymouth, H. C., Galveston, Texas.....	10 00
Wilcox, Emelie E., Wheaton, Ill.....	12 00

Wm. Sheerer Fund.....	350 00
Alex. Campbell Fund.....	304 00

FROM LEGACIES.

Bascom, Mrs. Lydia, late of Tremont, Ill.....	50 00
Grissold, Sylvia A., late of Richmond Co., N. Y.	1,990 46
Kent, Mrs. E. V., late of Summit Co., Ohio....	11 95
Mints, P. A., late of Concordia, Ks.....	19 50
Sherman, Mrs. Laura, late of Bridgeport, Ct....	1,000 00
Snyder, Peter, late of Wayne Co., N. Y.....	475 00
Thurston, E., late of Somerset, Mass.....	145 60
Washburn, Ichabod, late of Worcester, Mass.	3,920 50

FROM CHURCH COLLECTIONS.

ALABAMA.	
Alabama Conference, Meth. Ep. Ch.....	25
New Harmony, Pres. Ch.....	1 85
ARKANSAS.	
Argenta, Meth. Ep. Ch., South.....	2 00
Little Rock, First Pres. Ch.....	27 80
CONNECTICUT.	
Danielsonville, Westfield Cong. Ch.....	10 00
Greens Farms, Cong. Ch. and Society.....	30 00
DELAWARE.	
Delaware Conference, Meth. Ep. Ch.....	32 25
Wilmington, Meth. Ep. Ch.....	1 00
GEORGIA.	
Savannah Conference, Meth. Ep. Ch.....	13 70
INDIANA.	
North Indiana Conference, Meth. Ep. Ch.....	1 00
Southeast Indiana Conference, Meth. Ep. Ch.	3 57
KANSAS.	
Cottonwood, Cong. Ch.....	1 50
Mulberry, Baptist Ch.....	1 17
Osage City, First Pres. Ch.....	3 00
Scandia, Pres. Ch.....	1 25
Vinland, Meth. Ep. Ch.....	4 00
Wabaussee, First Church of Christ.....	5 60
KENTUCKY.	
Lexington Conference, Meth. Ep. Ch.....	1 92
MASSACHUSETTS.	
Enfield, Cong. Ch.....	21 98
Framingham, Plymouth Ch. Sunday School..	31 00
Ipswich, Linebrook Cong. Ch.....	5 89
MINNESOTA.	
Fish Lake, Evangelical Lutheran Swedish Ch.	4 50
Stockholm, " " " " " "	5 40
Vasa, " " " " " "	10 00
MISSOURI.	
Mexico, Churches of.....	18 40

NEW HAMPSHIRE.

West Lebanon, Cong. Ch.....	\$8 91
NEW YORK.	
Akron, Meth. Ep. Ch.....	6 00
Sterling, Meth. Ep. Ch.....	1 00
Varna and Etta, Meth. Ep. Churches.....	4 00
OHIO.	
Central German Conference, Meth. Ep. Ch....	4 00
North Ohio Conference, Meth. Ep. Ch.....	4 00
TENNESSEE.	
Central Tennessee Conference, Meth. Ep. Ch.	2 90
Tennessee Conference, Meth. Ep. Ch.....	9 15

278 19

FROM AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.

Rev. James B. Benschaw, Hutchinson, Minn....	8 60
Rev. L. M. Duntun, Greenville, S. C.....	60 00
Mrs. F. H. Ervin, Columbus, Miss.....	5 00
Rev. W. B. Pullman, Houston, Texas.....	20 00
Rev. W. B. Rankin, Dist. Supt., Texas.....	16 00
Rev. A. L. Riggs, Santee Agency, Neb.....	39 45
F. O. Sherrod, Humboldt, Tenn.....	23 50
Rev. J. M. Shedd, Jemes, New Mexico.....	5 00
Rev. H. C. Thomson, Monterey, Mexico.....	45 61
African Meth. Ep. Ch., Philadelphia, Pa.....	20 00
Kansas Central Agency.....	105 33
Little Compton Bible Society, R. I.....	15 27
Southwestern Bible Society, La.....	150 00
W. A. Walls, Matamoros, Texas.....	16 58

539 84

FROM AUXILIARY BIBLE SOCIETIES:—

ON DONATION ACCOUNT.

Ashtabula County, Ohio.....	35 14
Adair County, Ky.....	75 00
Brookfield, Mo.....	12 00
Cincinnati Welsh, Ohio.....	85 00
Columbia County, N. Y.....	30 00
Christian County, Ill.....	24 00
De Kalb County, Ill.....	40 00
Dakota County, Neb.....	3 97
Dixon County, Neb.....	7 63
Gibson County, Ind.....	350 00
Galena, Ill.....	2 00
Jessamine County, Ky.....	30 00
Judson and Vicinity, Welsh, Minn.....	41 74
Knoxville, Tenn.....	50 00
Lawrenceville Class & Com. High School, N. J.	25 25
Little Compton, R. I.....	7 53
Lee County, Ill.....	9 00
Morrow County, Ohio.....	30 00
Morgan County, Ill.....	500 00
Orange County, N. Y.....	1,400 00
Outagamie County, Wis.....	44 41
Pennsylvania.....	30 00
South De Kalb County, Ill.....	54 29
Saratoga County, N. Y.....	194 21
Wood County, W. Va.....	20 50
Woodford County, Ill.....	25 00

3,036 67

Sault St. Marie Bible Committee, Mich.....

1 00

Receipts from Sales:—

FROM AUXILIARY BIBLE SOCIETIES:—

ON PURCHASE ACCOUNT.

Adams County, Ill.....	101 14
Ackley and Vicinity, Iowa.....	30 00
Albany and Vicinity, Ga.....	1 07
Albany County, N. Y.....	201 91
Alabama.....	202 45
Atlantic County, N. J.....	45 00
Adams County, Neb.....	55 13
Andrain County, Mo.....	45 40
Baldwin County, Ga.....	47 00
Barren County, Ky.....	30 00
Brunswick, Ga.....	22 00
Brooks County, Ga.....	5 00
Barnesville and Vicinity, Ohio.....	16 50
Black Hills, Dakota.....	60 00
Boone County, Mo.....	50 48
Brookfield, Mo.....	20 05
Boone County, Neb.....	34 65
Burke County, N. C.....	22 10
Barbour County, W. Va.....	32 16
Charleston, S. C.....	80 00

Cotton Gin, Texas.....	\$15 12
Coles County, Ill.....	30 25
Camden, Ark.....	35 70
Cincinnati Young Men's, Ohio.....	100 00
Clinch County, Ga.....	10 49
Covington Female, Ohio.....	14 79
Coweta County, Ga.....	5 93
Calhoun County, Iowa.....	16 76
Cedar County, Neb.....	5 14
Columbia County, N. Y.....	70 00
Chicago, Ill.....	171 00
Chenango County, N. Y.....	50 32
Carroll County, Ind.....	7 11
California.....	176 90
Dardanelle and Vicinity, Ark.....	25 17
Davidson County, N. C.....	29 45
Dade County, Mo.....	40 09
Dakota County, Neb.....	8 25
Dixon County, Neb.....	22 30
Dallas County, Texas.....	51 35
Douglas County, Ill.....	30 00
Franklin County, N. Y.....	22 16
Grinnell, Iowa.....	49 09
Greene County, N. Y.....	204 36
Geneva, N. Y.....	31 00
Gaston County, N. C.....	49 77
Gosport, Ind.....	5 00
Hawkins County, Tenn.....	8 36
Haywood County, N. C.....	16 20
Howard and Vicinity, Minn.....	19 43
Harris County, Texas.....	75 00
Hardin County, Ky.....	16 00
Iroquois County, Ill.....	55 50
Jefferson County, Mo.....	11 20
Jones County, Iowa.....	9 90
Judson and Vicinity Welsh, Minn.....	32 26
Knoxville, Tenn.....	150 00
Kandiyohti County, Minn.....	13 28
Keweenaw County, Mich.....	16 25
Lafayette County, Mo.....	46 73
Lyons, Iowa.....	10 92
Louisa County, Iowa.....	19 32
Lincoln County, N. C.....	62 89
Lowndes County, Ga.....	30 22
Lake County, Ohio.....	66 25
Lewis County, W. Va.....	36 95
Little Compton, R. I.....	7 20
Lyons County, Neb.....	16 20
Lansing, Mich.....	14 32
Miami County, Ind.....	15 60
Morrow County, Ohio.....	31 80
Monroe County, N. Y.....	100 00
Meeker County, Minn.....	37 63
Madison County, Neb.....	26 45
Morgan County, Ill.....	326 51
Madison County, Ill.....	120 00
Monroe County, Ill.....	28 40
Massachusetts.....	325 00
Orleans County, N. Y.....	5 00
Oneida County, N. Y.....	300 00
Orange County, N. Y.....	350 00
Olmsted County, Minn.....	8 00
Oregon.....	180 72
Outagamie County, Wis.....	1 29
Plymouth Welsh, Pa.....	10 80
Pennsylvania.....	1,277 53
Pierce County, Ga.....	6 00
Prairie County, Ark.....	37 60
Portage County, Wis.....	5 00
Pierce City, Mo.....	17 54
Polk County, Neb.....	21 04
Pittsfield, Mass.....	8 64
Peoria County, Ill.....	20 00
Robertson County, Ky.....	22 30
Reidsville, S. C.....	34 40
Richmond and Vicinity, Ind.....	74 44
Rock Creek, Tenn.....	30 00
Ripon, Wis.....	1 00
Rock Island County, Ill.....	25 20
Scioto County, Ohio.....	194 33
South De Kalb County, Ill.....	147 96
Saratoga County, N. Y.....	200 00
Salem Bible Association, N. C.....	53 52
Spartanburg County, S. C.....	24 50
Stark County, Ohio.....	55 90
South Toledo, Ohio.....	55 91
Stark County West, Ohio.....	28 85

St. Louis, Mo.....	\$68 20
Steele County, Minn.....	9 90
Stevens County, Minn.....	24 18
Swift County, Minn.....	19 73
Scott County, Minn.....	10 52
Southwestern, La.....	100 00
Sheboygan County, Wis.....	39 33
Sullivan County, Mo.....	15 00
Thomas County, Ga.....	13 75
Todd County, Minn.....	13 30
Vermont.....	700 00
Van Buren County, Mich.....	11 34
Wayne County, Ohio.....	25 70
Washington County, N. Y.....	19 00
Wood County, W. Va.....	10 80
Waterville, Minn.....	15 94
Wayne County, Mich.....	23 40
West Point, Miss.....	4 26
Warren County, Tenn.....	26 70

\$8,373 81

Antelope Bible Committee, Neb.....	24 63
McVean Bible Committee, Plainwell, Mich.....	2 76
Mooresville Bible Committee, N. C.....	20 00
Rev. J. Hinton, Dist. Supt., Minn.....	35 42
Rev. E. G. Smith, Dist. Supt., Ill.....	7 50
Kansas Central Agency.....	24 40
New Mexico Agency.....	16 36
Uruguay Agency, S. A.....	234 82

365 89

MISCELLANEOUS.

Interest.....	5,360 47
Trade Sales.....	2,098 23
Retail Sales.....	700 09
Sales by Colporteurs.....	5,178 62
Rents.....	1,465 45
Record Subscriptions.....	1 10
Sundries.....	157 29

\$37,480 11

SUMMARY OF RECEIPTS FROM EACH STATE, ETC.,
DURING JULY, 1881.

	Purchase Acc't.	Gifts.	Legacies.	Total.
Alabama.....	\$202 45	2 10	.....	\$204 55
Arkansas.....	98 47	40 35	.....	138 82
California.....	176 90	75 20	.....	252 10
Connecticut.....	.....	70 72	1,000 00	1,070 72
Dakota.....	60 00	.....	.....	60 00
Delaware.....	.....	33 25	.....	33 25
Florida.....	.....	2 35	.....	2 35
Georgia.....	141 37	32 35	.....	174 72
Illinois.....	1,063 46	971 29	50 00	2,084 75
Indiana.....	102 15	284 57	.....	386 72
Iowa.....	135 99	568 50	.....	704 49
Kansas.....	24 40	186 52	19 50	230 42
Kentucky.....	68 80	121 37	.....	189 67
Louisiana.....	100 00	150 00	.....	250 00
Maine.....	.....	3 00	.....	3 00
Massachusetts.....	333 64	103 37	4,069 10	4,506 11
Michigan.....	68 07	59 54	.....	127 61
Minnesota.....	239 64	70 24	.....	309 88
Mississippi.....	4 26	5 22	.....	9 48
Missouri.....	314 71	82 70	.....	397 41
Nebraska.....	213 79	52 45	.....	266 24
New Hampshire.....	.....	8 91	.....	8 91
New Jersey.....	45 00	30 25	.....	75 25
New Mexico.....	16 36	15 10	.....	31 46
New York.....	9,689 08	9,316 43	2,465 46	21,470 97
North Carolina.....	253 98	67 86	.....	321 79
Ohio.....	590 03	158 14	11 95	760 12
Oregon.....	130 72	.....	.....	130 72
Pennsylvania.....	1,233 33	71 00	.....	1,359 33
Rhode Island.....	7 20	22 80	.....	30 00
South Carolina.....	88 90	66 84	.....	155 24
Tennessee.....	215 06	85 55	.....	300 61
Texas.....	141 47	77 03	.....	218 50
Vermont.....	700 00	5 00	.....	705 00
West Virginia.....	79 91	35 29	.....	115 20
Wisconsin.....	46 62	61 42	.....	108 04
Mexico.....	.....	45 61	.....	45 61
Uruguay, S. A.....	234 33	6 25	.....	241 07
	\$16,975 08	12,989 97	7,616 01	\$37,480 11

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

S. WELLS WILLIAMS, LL.D.	.....President.
REV. EDWARD W. GILMAN, D.D.	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.	
REV. ALBERT S. HUNT, D.D.	
ANDREW L. TAYLOR	.....Assistant Treasurer.
CALEB T. ROWE	.....General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial and attractive bindings, at prices varying from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida.	
Arkansas	Rev. W. H. VERNOR, Little Rock, Ark.
California & Nevada	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia & Florida	Rev. J. L. LYONS, Jacksonville, Florida.
Illinois & West'n Indiana	Rev. E. G. SMITH, Morrison, Whitesides Co., Ill.
Iowa	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Kansas	Rev. J. J. THOMPSON, Topeka, Kansas.
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Minnesota & Dakota	Rev. JOHN HINTON, Fairbault, Rice County, Minn.
Missouri	Rev. EDWARD WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyoming	Rev. WM. MCANDLISH, Omaha, Neb.
North & South Carolina	Rev. C. H. WILEY, Winston, Forsythe Co., N. C.
Ohio & Eastern Indiana	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.	Rev. P. C. HETZLER, Salem, Oregon.
Texas	Rev. WILLIAM B. RANKIN, Austin, Texas.
Utah, Idaho, & Montana	Rev. H. D. FISHER, Salt Lake City, Utah.
West Virginia	Rev. WALTER R. LONG, Wheeling, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment: and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1881, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.